



Ohr Yerushalayim News

14th September 2024 - Volume 17 - Issue 8 - כי תצא - י"א אלול תשפ"ד

News This Week

מזל טוב

Mazel Tov to to Craig and Yocheved Levin on the birth of a granddaughter, to Chananya and Tova Tocker in Johannesburg
Mazel Tov to AY Epstein and his parents, Dani and Esty, on his Bar Mitzva this Shabbos

Chaim Aruchim

Susan Kaye & Rabbi Stephen Baars are sitting Shiva for their late mother, Mrs Adrienne Baars, at 1 Healey Close until Tuesday morning.

Shacharis 7.30am, Sun 8.30am, Mincha Fri 2.30, Maariv Motzei Shabbos 8.16, Mincha/Maariv Sun/Mon 7.05

No visitors between 1.00 - 3.30, 6-7 and not after 10

We wish Chaim Aruchim to the following who have Yahrtzeit this week:

Tues, 14th Elul - Fabian Borocin for his father

Thurs, 16th Elul - Petra Rodrigues-Pereira for her father

Kids Group

Kids Group restarts this week, Shabbos morning at 10.45

Yom Tov Mailing

The Yom Tov timetables and invoices have been sent out to all members (in separate emails). If you have not received yours, please email office@ohryerushalayim.org.uk (after checking your junk/spam)

Appreciating The Opportunity

Rabbi J Rubinstein

Rav Yosef Dovber Soloveitchik (1828-1892) was once approached by a hesitant and shamefaced congregant, known as Sender the blacksmith, who asked him whether one could fulfil the Mitzvah of the four cups of wine on Seder night with four cups of milk. The Rav asked him "Has the doctor forbidden you to drink wine?" Sender explained that because of exceptional rain and melting snow, his usual customers had been unable to come to him. He was therefore penniless and could not afford to buy the wine. The Rav took out twenty five rubles and gave them to him. Sender protested he did not want to take charity he had always earned his living. The Rav explained, it was not his personal money, it came from charitable funds he was in charge of, and he was not donating the money to him, it was a loan. Sender accepted it and the Rav was full of happiness that he had been able to help someone. But for various reasons Sender told people what had happened. Because of this, the Rav's happiness faded, as it is always better to give charity quietly without publicity. However, as people heard what had occurred, more people came to the Rav for help, and he assisted all of them. This restored his delight and happiness at being able to help other people.

This is how one should view opportunities to help people. Rav Avrohom Tchechenover, quoted by Rav Pam, says the real fulfilment of Chesed (kindness) is when the person rejoices at the opportunity that comes his way, to help another Jew. In addition to this, Rav Elya Lopian used to say, there is a prayer recited before Rosh Hashonoh and Yom Kippur in Selichos which begins מַכְנִיִּי רַחֲמִים הַכְּנִיִּסוּ רַחֲמָנוּ "Angels of mercy, usher in our prayers for mercy (in front of Hashem)". Some hold the opinion, one should not say these prayers because one ought not to pray to angels. But Rav Elya explained; who are the angels who bring our prayers before Hashem? They are the deeds of kindness and charity we have performed towards other people. They cause Hashem to receive our

Urgent Appeal From The Rov

תשובה תפילה וצדקה מעבירין את רוע הגזרה

With the approach of the ימים נוראים I request from each and every member who is able to support my annual collection for funds to help those of our Kehilla who require a "top up" for ט"ו expenses. All donations are gratefully accepted with a ברכה for a שנה טובה and ומתוקה.

Donations can be made in either of the following

1. Directly to myself (in Shul or at home) either cash, cheque or voucher payable to ZY Gemach (charity no. 1153306)
2. By bank transfer to A/c Name : ZY Gemach Sort Code: 77-19-09 A/c No. 2935 0768 Reference: RHC 85. Thank you in advance for your generous response to this Mitzva.

prayers favourably, as we are taught על הבריות מרחמים עליו מן השמיים "Everyone who is merciful to others, has mercy bestowed upon him from Heaven".

The Sefer Shaarei Teshuvah (Shaar 3:70) states, the injunction in this week's Parshah (Chap 22: Verse 3) "You shall not see your brother's ox or your brother's sheep lost and close your eyes to it. You must surely return it to him" encompasses the obligation to save your brother from any kind of harm if it is within your power to do so, with money or advice or any other way. This is similar to what is written על דם רעך לא תעמד על דם רעך "Do not stand by the blood of your friend.

At this time of year before Rosh Hashonoh we usually receive numerous requests from charitable and educational organisations. Rav Pam said, we should not resent this, we should joyfully seize the opportunity to help them. One could add, we should follow the example of Rav Soloveitchik. Furthermore, we can hope that these deeds will enable our prayers to be ushered in before Hashem, and cause Him to answer, in the best possible way, the various requests we all have in our hearts for the coming year. Amein

Shiluach Hakein

Rabbi Asher Richman

The Mishnah in Megillah (4:9) and Brochos (5:3) discuss a Halacha connected to this week's Parsha. A Shaliach Tzibbur publicly declares in his prayers, "Hashem should have mercy on the Jewish people just as He has mercy on the mother bird," should be silenced. Some of the other examples cited in the Mishnayos, such as a Shaliach Tzibbur who repeats "Modim Modim," are seemingly easier to understand, as he appears to be thanking two deities. However, the case of the mother bird raises a question. Why should mentioning Hashem's mercy in this context be

Davening Times

Mincha & Kabbolas Shabbos	6.30pm
שבת זמן שבת & Candle Lighting	6.39pm - 6.55pm
Shacharis	7.25am / 9.15am
סוף זמן ק"ש	9.52am
Ovos uBonim	5.00pm
Mincha	6.00pm / 7.11pm
Rov's Shiur	Following Mincha
Motzei Shabbos	8.16pm
Sun	7.15am / 8.20am / 9.30am
Mon / Thurs	6.45am / 7.10am / 8.00am
Tues / Wed / Fri	6.45am / 7.20am / 8.00am
Mincha & Maariv	7.05pm
Late Maariv	10.00pm

problematic? After all, did Dovid HaMelech not write in Tehillim, "His mercy is upon all His works" (Tehillim 145:9)?

The Gemara (Megillah 25b) provides two reasons for the silencing of the Shaliach Tzibbur. Firstly, such a statement might suggest that Hashem shows mercy only to birds, potentially leading to jealousy among other creatures. The second reason is somewhat more complex. Offering a rationale for this Mitzvah could imply that Mitzvahs are based upon human logic (See Bartenura). This could go on to undermine the very concept that they are in fact of divine decree, beyond human comprehension, and not subject to our moral evaluation. Whilst one might argue that the Mitzvah of Shiluach Hakein could very well reflect Hashem's mercy, publicly declaring this could set a dangerous precedent, leading people to believe that Mitzvahs can be evaluated based on their own human reasoning, potentially dismissing those that they do not understand or deem to be inappropriate to a particular circumstance.

Rambam elaborates on this issue in his commentary on the Mishnah. He explains that the Shaliach Tzibbur is silenced because he attributes the Mitzvah to Hashem's mercy. If the Mitzvah were truly about mercy, surely Hashem would have prohibited the slaughter of animals entirely. Instead, Shiluach Hakein is a Mitzvah we observe without knowing its reason, a Chok. However, in his Guide for the Perplexed, Rambam offers a different view, suggesting that exploring the reasons for Chukim can be valuable. He proposes that Shiluach Hakein teaches compassion, by preventing the mother bird from seeing her young taken away, much like the prohibition of slaughtering a young animal in front of its mother. He continues that if the Torah requires us to show compassion to animals, how much more so should we show compassion to our fellow man. Similarly, Rabbeinu Bachaye notes that taking both the mother bird and her young simultaneously could be likened to destroying an entire species. Ramban, however, follows a different approach, suggesting that the Mitzvah is not based around having mercy on the mother bird herself, as human needs would override such concerns, but instead serves to instill within us the quality of compassion.

These different understandings raise an important question. If, as suggested, the reason for this Mitzvah could very well be based around mercy, why is the Shaliach Tzibbur silenced for mentioning it? Tosfos Yom Tov, in his commentary on the Mishnah, clarifies that whilst it is inappropriate to invoke the concept of Hashem's mercy during prayer in regards to the Mitzvah of Shiluach Hakein, where it might appear as a factual statement, it is perfectly acceptable to explore such ideas in the context of Torah study. When learning Torah, delving into the reasons behind Mitzvahs is both encouraged and considered a productive form of engagement and in no way heretical.

Based on these understandings of Shiluach Hakein, a practical Halachic question emerges. If Shiluach Hakein is indeed a Chok, but carries with it a significant reward (the Torah mentions the lengthening of one's days, whilst many later authorities have also attributed a host of Segulas linked to its performance, see Sefer HaChinuch 545), surely one should actively seek out opportunities to perform it? Or, even as Ramban suggests, that the Mitzvah is not based around compassion for the mother bird, again there would seemingly be no reason to not actively pursue the fulfillment of the Mitzvah in order to receive its great reward. On the other hand, if the Mitzvah is based on having compassion for the mother bird or protecting the species as a whole, perhaps leaving the mother bird undisturbed is a more appropriate approach, if, for instance, one has no need for the eggs or young. In this view, Shiluach Hakein would fall into the category of Mitzvahs that one is not encouraged to actively pursue, similarly to not seeking out a problematic wife just to perform the Mitzvah of giving a get or searching for a corpse in order to perform the Mitzvah of Eglah Arufah.

Rabbeinu Bachaye addresses this issue by noting that Chazal did not institute a Brocho for the Mitzvah of Shiluach Hakein, since it is not a Mitzvah that one should actively pursue. He points out that the Torah's wording of "כי יקרה", meaning, "if it happens," indicates that the Mitzvah applies only when the situation arises naturally, such as when one desires the eggs, and that one should not seek out to perform the Mitzvah unnecessarily. It should, however, be noted that the Aruch Hashulchan (292:1) follows a different approach, stating that a Brocho should in fact be recited and one should actively try to perform the Mitzvah in order to receive the immense Brochos associated with it.

As mentioned above, the Torah promises a significant reward for the seemingly simple Mitzvah of Shiluach Hakein, "that it may be good for you, and you will prolong your days." Rashi, citing the Mishnah in Chullin 12:5, highlights the powerful lesson behind this promise. If such a simple Mitzvah, requiring no monetary loss or great effort, offers such a great

reward, how much more so will this reward be granted for performing the more challenging Mitzvahs.

This perspective reinforces the value of every Mitzvah, whether seemingly small or immensely significant in our eyes. We perform Mitzvahs not solely for their apparent benefits, but out of our commitment to Hashem's divine will, knowing that the true reward for each Mitzvah is beyond our understanding.



בס"ד

Join us for a pre-Rosh HaShana Shiur:

How to guarantee an effective ימים נוראים



by
Rabbi Dan Lieberman

Thursday 19th September at 7.35pm
in the back Beis Hamidrash

following Mincha & Maariv - 7.05pm



בס"ד

OJ LADIES COMMITTEE
INVITE YOU TO A
PRE-ROSH HASHANA LADIES SHIUR

BY RABBI SHAYA KLYNE

ON TUESDAY 17TH SEPTEMBER
TAKING PLACE AT 9.00PM
AT 14 EAST MEADE, PRESTWICH

